

CONTINUOUS PROFESSIONAL EDUCATION: THEORY AND PRATICE

FUTURE TEACHER'S EMOTIONAL INTELLIGENCE IN SPIRITUALLY-MORAL DIMENSION

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ABSTRACT

The study focuses on the problem of a new generation teacher education and training in epoch of technogenic civilization, which is characterized by further scientific and technological progress, on one hand, and, by spiritual degradation in society caused by the material benefits for society, on other hand. Moreover, “psychological” crisis, connected with the general “mental illness” of the society is becoming global. “Bringing mind to emotions” is the leading idea of the theory of emotional intelligence of American scientists, who see it as a panacea in the contemporary society. The theory of emotional intelligence, which is widely recognized in the world, is attracting the attention of Ukrainian scientists, in particular, in higher education. Ukrainian scientists interpret the emotional intelligence of the teacher as a personal and professional quality that provides professional acmeological growth, productive, professional, humanistic oriented activity, effective interpersonal communication, stress-protective function. It is concluded, that these criteria should guide the professional training and education of new generation teachers.

Keywords: crisis state of society; philosophy of human-centrism; professional education; teacher; emotional intelligence.

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INTRODUCTION

Emotional intelligence has become a subject of particular attention from academic and applied science in recent decades. Emotional intelligence is a phenomenon that has been identified by American scientists in the context of the general psychological problems of personality (Goleman, 2009; Mayer & Salovey, 1993). Increased interest in this phenomenon and its research by representatives of various scientific fields is explained by the state in which society appeared at the boundary of XX-XXI century, which is defined as an era of technogenic civilization, caused by social transformations of the transition period. Scientists associate this stage of social development with further scientific and technological, innovative progress that has brought to humanity certain achievements and benefits, as well as with the global crisis of all spheres of public life, which is characteristic for almost all countries of the world. Modern economics and politics in the conditions of technogenic civilization, according to many scientists, have led to the transformation of society into a “mass consumer” of material goods provided by civilization, while questioning the role of the spiritual factor in shaping the inner world of man. “Consumption Society” caused spiritual degradation, when a person gradually began to lose his spirituality, compassionate, benevolent attitude to others, which in many cases eventually leads to antihuman, asocial behaviour (Bezukladova, 2013, p. 159–162). According to Bezukladova (2013) “man became a problem, demonstrating the destruction of outer world and his inner world” (p. 162). This view is confirmed by other scientists, who emphasize that, in particular, the ecological crisis, having acquired a global scale, has clearly demonstrated that the technological mind leads humanity to death (Gubersky et al, 2006, p. 400). The exacerbation of the “human problem” is also indicated by Kremen (2005), calling the most serious among other global crises of society an anthropological one, the danger of which is the self-destruction of humanity. The scientist defines its characteristic tendencies in the change of the gene pool of humanity; the increasing pressure of stress on the person; reconstruction of the biological basis of man (Gubersky et al, 2006, p. 7).

Moreover, a “psychological” crisis in society reserves a global nature that has reached almost all countries of the world, and is manifested in increasing rates of emotional restraint, affective, uncontrollable behaviours, neuroses, general depression, violence, vandalism, aggression, violence general “mental illness” of society, emotional ignorance, inability to “bring the mind into emotions” (Goleman, 2009), controlling them and pointing to a positive problem solution. These arguments explain the appeal of scientists to a deep and comprehensive scientific understanding of the sphere of the irrational in the human psyche, which expresses the inner attitude of man in the form of emotional reaction to what is happening in his life. For a long time in science dominated by the point of view, according to which the key role in human life, the achievement of life and professional success is played by intelligence, academic knowledge, the ability to actively think. Emotions, as a rule, were assigned a destructive role, with the exception of certain types of professional human activity.

METHODOLOGY

The objective can be stated as follows: based on the analysis of the current (crisis) state of society, this research will reveal the essence of developing teacher's emotional intelligence as a personality-professional quality that determines his/her humanistic orientation. The objective of the research was achieved through the primary method – theoretical literature analysis, predominantly the publications and monographs of domestic scientists, available on this issue.

RESULTS

The founders of the theory of emotional intelligence, Gardner H. (1993), Mayer D. & Salovey P. (1993), Bar-On R. (1997), Parker J. (2000), Goleman D. (2009) and others prove, that the fundamental ethical guidelines in life are due primarily to the emotional sphere of man, emotional intelligence as a manifestation of the inner world of man, which integrates his feelings, mind, character and moral stimuli. Investigating the role of emotions in human life, scientists have concluded that in the broad sense of the term “to be reasonable in life” includes as a key component of human emotions. “Bringing mind into emotion” helps a person, for example, to maintain the most important relationships with others, and the lack of such “reasoning” often causes their destruction. “Poisonous”, negative emotions harm a person's health, while emotional balance protects a person from illnesses, stressful situations, ensuring his psychological well-being and so on. Therefore, it is the measure of reasonableness in the attitude of a person to himself, to others, to the world in general, and it characterizes his emotional intelligence as an internal, integral-personal quality. In his work “Emotional Intelligence”, which immediately gained its popularity and importance as a bestseller, American scientist Goleman, (2009) substantiated the importance of emotional intelligence as an integrated psychic property, which determines the achievement of life and professional success and offer to practical skills that together form this personality-individual phenomenon. Among them, he emphasizes the ability to recognize both their own emotions and emotions of others, self-control and self-motivation of activity, the ability to maintain friendly relations with others, make informed decisions based on emotional information received and others. The authors of the theory of emotional intelligence emphasize that in comparison with the known coefficient of intelligence (IQ), which is largely genetically predetermined, the coefficient of emotional intelligence (EQ) is amenable to development at any age. Therefore, it is the emotional intelligence as a personal, emotional-intellectual resource of man, according to scientists, can be considered as a kind of “panacea” from the emotional character of modern life, a stress-protective factor that provides a person with adaptation to the changing, unstable conditions of modern socialism and success.

The basic provisions of the theory of emotional intelligence of American scientists are in tune with the problems raised by domestic scientists as the latest guidelines of national educational policy. Education is recognized as strategic vectors

of humanity's survival and further progressive development in the conditions of a transitional stage of civilizational social development. Kremen, (2005) sees a way out of the crisis in the transition to a new paradigm of education based on the philosophy of human-centrism. It is a pivotal vector of the progressive development of society in the XX century. The academician emphasizes, that philosophy of human-centrism, is a scientific theory of a humanist-oriented policy and practice of state-formation, which is based not on the accumulation of material goods and values, but on the values of spiritual, knowledge, culture, science, without which life loses meaning and perspective (Kremen, 2008). In the context of our study, it is important to focus on the scientist's view, that human-centrism is the philosophy of human creation, of a productive, living activity, based on the unity of mind and soul (Kremen, 2008).

According to Konovalchuk, (2015) the alternative of spiritual destruction of a person should be the formation of the spiritual and ecological worldview of the person on the basis of cordocentrism, the "philosophy of the heart" as the "spiritual dominant of Ukrainian culture", which is based on the inner, deep basis of human being and constitutes the essence of the national being. Konovalchuk, (2015) emphasizes, that education is a system for development of personal potential, determining the strategic direction of its deployment. The focus of education on formal-informative and operational-technical values ensures the formation of technocratic outlook, encourages the acquisition of the status of functionary narrow specialization. The modern philosophy of education, according to the researcher, should be based on a paradigm that reflects the development of the individual as a complete spiritual and moral essence (p. 202).

Considering spirituality as the basis, the core of the inner world of man, Bezukladova, (2013) believes, that the problems of spiritual-moral, existential character can be solved only within the noospheric-integrative paradigm, which involves a praxological measurement of spirituality, closely related to the ecology of thought (p. 163). The leading thesis of the concept of "ecology of thought", which is very close to the essence of the theory of emotional intelligence, is the proposition that each person develops his own life strategy, on which the "thought-forms" born in his mind largely depend. An optimistic or pessimistic approach to life, work, lays down specific programmes that determine the general development of a person, his attitude to the world. The researcher claims that positive "thought forms" at the level of the psyche are hundreds of times stronger than negative, and correctly formulated thoughts program success. The desired result, says the researcher, is created first in thought with all the details, which allows you to feel and emotionally experience it long before it actually appears. Therefore, the ecology of thought cultivates the need to think only "images" of success, love and joy, getting rid of their own troubles, images and disappointments, providing energy-information interaction of systems: human-human, human-society, human-nature. The potential of the ecology of thought, according to Bezukladova, (2013) directly depends on the ability to manage the feelings, especially in critical situations (p. 163). Thus, the ecology of thought, according to the researcher, provides the possibility

of balance and balance of spirit; cultivates self-esteem; increases confidence in their relations with the world; is a factor in the prevention of negative manifestations, focuses on achieving harmony in the system “nature-society-man” (Bezukladova, 2013, p. 164).

This sets out new requirements for education, in particular, higher education. According to Kuzminsky, (2005) the way out of the crisis in society is possible only through intellectual and educational revolution, and first of all in higher education. In order to form a socially healthy society, to overcome the main disadvantage in human education - to advance education, knowledge in comparison with the education of the moral and spiritual qualities of the individual it is necessary to shift the emphasis from the knowledge paradigm of education to educational (upbringing). Kuzminsky (2005) emphasizes, that “priority of education or death is the only possible way to formulate an alternative choice of humanity, which stands above the abyss” (p. 23).

DISCUSSION

The analysis of scientific views regarding the comprehension of the emotional intelligence as a professionally significant quality of a teacher made it possible to state that this phenomenon has in recent years become particularly relevant and widespread in the research by both domestic and foreign scientists. It is seen as a determinant of a teacher’s professional success, a factor for the prevention of the “professional burnout” syndrome. A psychological component in the structure of the teacher’s creative potential. An integral characteristic of his/her emotional sphere; a personal emotional resource; an element of the teacher’s psychological culture associated with the emotional competence; a factor of the productivity of the teacher’s professional activity, of his/her personal development; a necessary component of a “person-to-person” type profession, etc.

Thus, it is emotional intelligence, as an individual-personal and professionally significant quality of a teacher, which characterizes his/her emotional education, the ability to adequately respond and ability to manage his/her own emotions, to recognize the psycho-emotional state of others and to reasonably correct it. The indispensable component provides a teacher with productive professional activity and success; acmeological professional growth; rapid adaptation to the environment; effective, socially oriented, interpersonal communication and interaction; protection against psycho-emotional stress, professional burnout syndrome. These criteria should guide the training and education of future teachers.

CONCLUSIONS

Ways to overcome crisis in society, finding new spiritual orientations are actively discussed in the scientific community, developing new ideas, theories, and concepts. That can update and bring society to a qualitatively new level of civilizational development. In this context, the theory of the emotional intelligence of American

scientists, which is gaining widespread recognition in national science and practice, is noteworthy.

The prospects for further scientific exploration are to investigate the features of the manifestation of emotional intelligence as personal and professionally significant qualities of teachers of different specialties.

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ЕМОЦІЙНИЙ ІНТЕЛЕКТ МАЙБУТНЬОГО ВИКЛАДАЧА В ДУХОВНО-МОРАЛЬНОМУ ВИМІРІ

Ракітянська Людмила, кандидат педагогічних наук, доцент кафедри методики музичного виховання, співу та хорового диригування, Криворізький державний педагогічний університет, пр. Гагаріна, 54, 50000 Кривий Ріг, Україна, ludmilanick777@gmail.com

Статтю присвячено проблемі освіти та підготовки викладачів нового покоління в епоху техногенної цивілізації, для якої характерний подальший науково-технічний прогрес: з одного боку, духовна деградація в суспільстві, що, з іншого – спричинена матеріальною вигодою для суспільства. Крім того, стає глобальним вивчення «психологічної» кризи, що пов'язана із загальним «психічним захворюванням» суспільства. Ідея «зведення розуму до емоцій» є провідною у працях американських вчених, які розглядають її як «панацею» в сучасному суспільстві. Зазначено, що особлива увага серед українських вчених, зокрема, у сфері вищої освіти, приділяється теорії емоційного інтелекту. Зроблено висновок, що «емоційний інтелект» викладача, як особистісна та професійна якість, забезпечує: професійне акмеологічне зростання; ефективне міжособистісне спілкування; продуктивну, професійну, гуманістично орієнтовану діяльність; стресозахисну функцію. Звернено увагу, що самі ці критерії повинні керувати професійною підготовкою та освітою викладачів нового покоління.

Ключові слова: кризовий стан суспільства; філософія людиноцентризму; професійна освіта; викладач; емоційний інтелект.

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